no limits

Brisbane Anarchist Newsletter

ISSUE 1

JUNE 1980

20CENTS OR DONATION

I wonder if Flo would mind if i offered this nice man a senate position?
I hope he doesn't try to offer me a knighthood for this.

Peterson and Whitby congratulating themselves.

Sham of the 35hr week

The workers in the Power Industry have, with the best of intentions, decided to fight for the 35 hr week, believing that working less hours should create more jobs in the industry. We would like to point out that workers were arguing for a 35 hr week some 15 years ago, but unfortunately they left those decisions to the TUBS (Trade Union Bureaucrats). The Metal Trades industry, who used to be the pace setters in industry, are only now just starting a campaign for the 35 hour week, in the main most factories are working a 40 hour week.

At that period the bread and butter issues were the most important, now with the rise in unemployment over the last 5 years, the TUBs are getting on the bandwagon seeking the shorter working week.

It would take a lot of convincing a TUB that a maximum of 25 hours would be necessary to provide jobs for all. They would be saying that industry could not afford it, the workers would not agree, or the bosses would close down the factories and institutions.

With this attitude the officials of either left or right political persuasion, whether they like it or not, are acting in the interests of the bosses.

Have you ever heard an official suggest to workers that they should take over the factories and decide for themselves what should be produced?

The greatest resistance workers have engaged in are sit-ins, mainly to protect their jobs, but when their demands are met they hand the Power back to the bosses.

Now, when the economy is lurching from one crisis to another, the TUBs are only just waking up to the fact that unemployment is to be a permanent feature of western society. According to the expert, Bob Hawke, 20 million people are unemployed in the west. He is encouraging workers to seek an alternative lifestyle, living off the land (out of sight, out of mind). So much for answers to the economic crises from Hawke and the Labor Party. Many unions are working a 35 hour week now without making any appreciable difference to the unemployment problem. In fact the waterside workers are working a 35 hour week in return for a redundancy agreement, meaning less workers are employed in the industry. They pay the price for technology (containers on the waterfront).

In the present crisis (Peterson's term) the power workers refused to supply electricity at the power stations; according to the Courier Mail without orders from the power union bosses. Unfortunately the workers left the decision making to the TUBs; and Peterson, seizing the opportunity, did a Deal with Whitby and co., outflanking the minister concerned, Campbell (Liberal) whom TUBs have the highest respect for. They all know what their role is in this society. Peterson, we believe, knew it was inevitable that some reduction in working hours was needed, so creating a smoke-screen - the Essential Services Act ... (one would think that the world was coming to an end) - offered a 37½hr working week similar to the plan offered by the Wran Labor government to NSW power workers.

When these workers progress to the 35 hour week, they will probably be faced with a productivity deal similar to NSW; more production to make up for the reduction in working hours - so much for the unemployed!

So after all, there is a similarity between the conservatives and the Labor Party, though the ALP is able to run capitalism more efficiently for the bosses with the help of the Trade Unions.

One would have thought when the TUBs had Peterson at least agreeing to a meeting, and both knowing the Power Game, they would have at least refused to agree to meet the pollies at the Taj Mahal (Parliament House) and forced them to come up to the Trades Hall. No way: the car ride down, the press cameras and the limelight, the Trade Union bosses (Whitby, Haunschild and crew) found it hard to resist and then to cap it all off, when the deal was made, Peterson and Whitby hit the front page of the press shaking hands.

Previously, the TUBs had been referring to Queensland as a police state, headed by an authoritarian leader Peterson, now one wonders who our enemies really are.

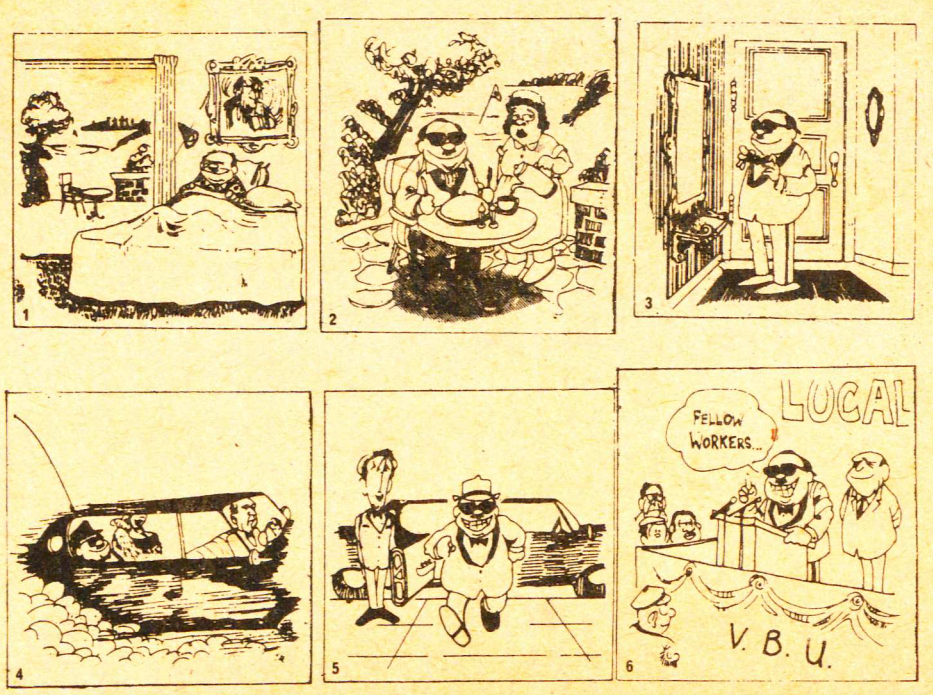
Peterson needs the TUBs. In spite of his rantings and ravings he knows that they are **reasonable** people, and he can use them to get workers back on the job.

Workers at Evans Deakin Shipyard knew only too well the co-operation between management and union officials in attempting to crush the worker's resistance on the job in the early 1970's. We note that Murray, SEQEB chief who has just resigned, admitted that the granting of the 37½ hour working week will only mean higher tariffs to consumers and would have no effect on employment levels in the industry.

We believe that the workers should take matters into their own hands and set up a network of worker's shop committees elected from general meetings of all workers in the institutions and workplaces. They should form themselves into worker's councils, with the general meeting's right of immediate recall of elected delegates, which will be the basis of a self-managed society. When this happens the bitterest opponents will be the Trade Union Bureaucrats.

Equal pay - Equal decision making

A metal worker.



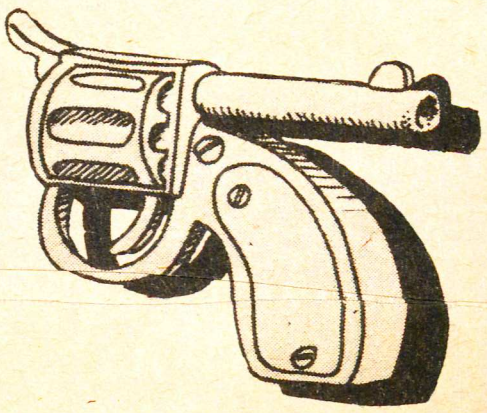
IN THE INTEREST OF .....

public safety

WE RECOMMEND THAT THE FIREARM DISPLAYED IN THIS ADVERTISEMENT BE ADOPTED AS THE OFFICIAL SIDEARM OF ALL .....

cops

police, military, judiciary, trade and student leaders, politicians, social workers, editors, managers, executives, shop detectives, professors, teachers, ologists & ismists, eg. psychologists, psychiatrists, pop stars, TV stars, movie stars, leftists, rightists, nihilists, moderates, liberals, priests, nuns (non-exhaustive list)



WE BELIEVE

that
this uniquely designed weapon will act as a deterrent to a police state .... if adopted by the above.
that
this weapon will solve the problem of the above who force their own frustrations with the misery of their lives on others in the forms of brute force, authoritarianism and greed.
that
this weapon, if adopted by the above, will bring an end to the reign of terror currently being engineered against those of us who don't want to be cops.

Streuth

Fair suck of the saveloy!
Save what days you have left from doom;
as it corners you in the subway!
Save yourself kid from the 5a.m. express train
which shrieks out a whistle of instant death ....
In some lavatory lays one mugged, inebriated, urinated drunk
booze bars page out modified drinkers;
strolling down synthetic gardens,
personal deoderants perspire in chorus
cologne wafts in the air,
as I suffocate to death ....
Procreated test tubes are still a twinkle in your mother's eye ....
The ardent feminist
waving her banner which reads "Abortion on Demand!"
Should be available to all sisters
and brothers made responsible,
at least financially?
Australiana culture put on display at any cost;
billboards pose in true blue winnie poses
Figure heads walk stuffed corgies;
cashing in on the common wealth dole cheques ....
Starched smiles and white collar crimes
Stubbies with several meanings?
Mazes of shrouded shoppers in public service cafeteria cues,
white washed clothes and west indies instant replays;
wake up in fright!
Or don't wake up at all .....

C.Maver

Printed by Craft Press, Bris.

Behind Those Walls

I often think of him
behind those walls
in his den of isolation and bondage
pacing the floor his hands tearing at his hair
in pain of empty passion
stuttering out his manhood

Months of anxiety
calenders of two fisted love
sounds of freedom echoes on the other side
visitors speak briefly through wired cages
insanity keeps probing at his mind
but who will believe in his heart of gold

Screws stalk cemented aisles
aspiration goes out with the lights
inspired frustration with other inmates
cold serves and phantom fingers
muted voices pierce the depths of the night
like cries of a distant child waiting to be consoled

Jail riots brewing
brooding on a forty-four gallon drum
closing iron doors
echoes that bounce off stone and steel
walls of white twelve by eight detention cell blocks
street bitches hustle for cigarettes

The smell of shit tubs and foam mattresses
unfulfilled needs reoccur night after night
sunshine brings swallows with songs of depression
feeding token doves of freedom
crumbs dry and cracked

He who owns the gun rules
walking high in the sky on thirty foot walls
eat shit god .....
a cop can make a thousand mistakes
a criminal only one
protective custody they call it!

C.Maver

POSTBOX

To:
All Australian Anarchist Organisations
Dear Comrades,

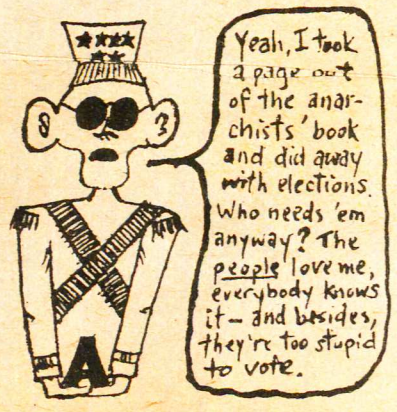
At a recent meeting of the Freedom Collective a resolution was adopted that we should call for a national Don't Vote / Elect Nobody campaign to be conducted to coincide with the federal elections later this year.

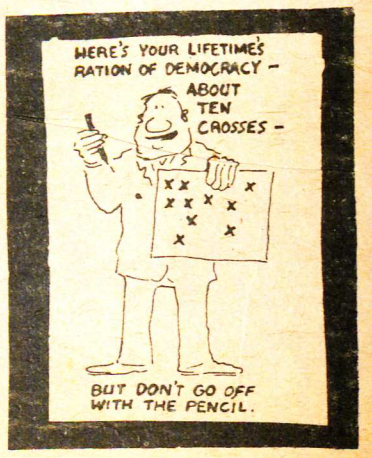
This would provide the opportunity for Anarchist groups all over the country to work together on an issue, which, presumably, we would all have similar views on. Anarchists have long been vocally opposed to the non-democratic nature of "representative" parliaments as opposed to the revolutionary principle of worker's councils.

The attached 'Vote for Nobody' leaflet
was handed out during the recent W.A. state elections and, in spite of its obvious defects in presentation, was warmly accepted by an ear-bashed electorate. We submit it as a few possible suggestions of slogans to be used. Obviously, discussions and exchange of ideas would have to take place before a final format is determined. For this reason we should begin organising the campaign now, as Fraser has never been one to serve his full term before calling an election.

We would like to hear replies to this proposal, both positive and negative, as soon as possible, so that we may be able to guage the attitude to it. If a national campaign is not supported by other groups, we would certainly proceed to organise our own campaign, on a local level.

In solidarity
W.A. Freedom Collective


Yeah, I took a page out of the anarchists' book and did away with elections. Who needs 'em anyway? The people love me, everybody knows it - and besides, they're too stupid to vote.



BOOKS TO HELP YOU GET YOUR FACTS STRAIGHT

Rehearsals For Change - Dennis Altman - $4.95
Dennis rejects both the traditional social-democratic and marxist analyses and argues for a new radicalism based on grass-roots participation and the new social movements of the 1970's.
The Spanish Anarchists. The Heroic Years 1868-1936 - Murray Bookchin $8.25
An excellent, detailed and vivid history of Spanish anarchism from its origns to the advent of the civil war in 1936.
Big Brother Or Democracy - Pat Flanagan ed. - $3.00
Centered around the 1979 ASIO Bills, this collection of articles captures the flavour of the campaign in opposition to the legislation and also puts ASIO in the in a broader historical and political perspective.
Beyond The Act - F.A.I.R.A. - $5.00
A comprehensive survey of aboriginals and their attitudes to the Queensland Acts and the question of Land Rights.
The Disposable People - Gardner and Veno - $5.95
A comprehensive and detailed examination of the people labelled "mentally ill" and mentally retarded.
Riotous Assembly - Tom Sharpe - $2.50
Hilarious satire on the South African police state. Not for the squeamish.
Messengers Of Deception - Jacques Vallee - $9.75
Documents the growing effect of UFO contacts on our lives and explores the hidden realities of the cults, the contactees and the investigators.

Red and Black Bookshop

Shop 21 and 22
Elizabeth Arcade
Brisbane
Phone 221 4880
Cookery
Anarchism
Feminism
Ecology
Psychology
Education
Art
Aborigines
Alternate Technology
Craft
Novels
Badges
Art Posters and Prints
Anti Uranium Literature
10% discount to U.W.U. members and 4ZZZ subscribers

CAXTON STREET MASSACRE

Three people have so far appeared in court to answer charges after the police riot at the Baroona Hall in December last year. All three cases have been lost which is hardly a surprise given the close 'working' relationship that exists between the courts and the police of this state (and any other). The obvious bias of the magistrates against the defence and the false testimony of the police have been features of the hearings.

Before imposing a substantial fine one magistrate said that the defendant was lucky not to have been batoned by police and suggested that his injuries were 'self-inflicted'. In another case the defence witnesses' testimony was described as "too biased to be believed", a particularly silly phrase that took two weeks to conjure up. The courts, in the dispensation of class justice on which they have a monopoly, have once again vindicated the polices' actions against people who gather and associate for a good time; not to be subjected to violent attacks! With statements eminating from the courts that can only encourage police units like Task Force to be more violent, one wonders what will be the future of rock'n'roll in Brisbane?

Reprinted below is the text of the defence group's picket leaflet.

WE DON'T GO TO YOUR PARTIES SO DON'T COME TO OURS!

AT 12.30am ON 1st. DECEMBER 1979 MEMBERS OF THE QUEENSLAND POLICE FORCE, LEAD BY THE REGIONAL TASK FORCE, ATTACKED PATRONS LEAVING A ROCK'N'ROLL DANCE HELD AT THE BAROONA HALL IN CAXTON STREET, PETRIE TERRACE. AT NO TIME DID THE PLAINCLOTHED POLICE IDENTIFY THEMSELVES (EXCEPT BY THEIR BRUTAL BEHAVIOR) NOR DID THEY CALL UPON THE PEOPLE LEAVING TO DISPERSE–THEY HAD NO REASON TO! IN ALL ABOUT 15 "ARRESTS" WERE MADE: PEOPLE BEING GRABBED, ASSAULTED, AND DRAGGED ACROSS THE STREET TO A WAITING PADDYWAGON (WHERE SOME WERE PUNCHED BY UNIFORMED POLICE). PEOPLE WERE FURTHER ASSAULTED IN THE WATCHHOUSE AND THEN THE USUAL BOGUS CHARGES OF ASSUALT, RESIST ARREST, OBSCENE LANGUAGE ETC. WERE LAID TO JUSTIFY POLICE BEHAVIOR.

While in the watchhouse some of those arrested decided to appear in court to answer the charges (though having no illusions as to the nature of police-state justice) rather than forfeit bail as has happened in most other cases of a similar nature in the past. Later that week people met to discuss the situation, statements were collected by a solicitor and the press was contacted.

An article published in the Sunday Mail (9.12.1979) appeared to catch the police off guard; the commissioner knowing nothing of complaints about the "alleged incident". The police propaganda machine– with deputy commissioner Vern McDonald as mouth-piece– went into action. The Courier Mail (11.12.1979) published a "Riot at Dance" story and the Telegraph, on the following afternoon, carried a follow up piece about "police fears" of punk dances being fronts for demonstrations.

These two fictionalised accounts of the dances'aftermath included such gems as:
"this number of patrol cars(25) would never be wasted attending to a minor disturbance at a local dance hall"
"naturally the result was no sunday school picnic"
"preliminary investigation has already indicated to police that they could have been set up, that the entire incident was planned"
"business people in the area reported being shocked about the behavior of patrons and the way the dance was conducted"

Neither of these two articles carried any comments by the people arrested, those involved in their defence, nor business people from Caxton St., who were supposedly so shocked and horrified by what had happened at the dance. The publication of these two stories (fairy tales would be a better description) obviously did nothing for the defence cases. The Telegraph, to give them some credit, did on the friday (14.12.1979) carry a denial by Joe St. Ledger and others of the police story, but the damage was already done.

The question which needs to be asked (and deserves an answer) is why the police account of the events which differed so much from the allegations made in the Courier Mail, was so readily accepted by the newspapers. Was it just a lack of professionalism on the journalists' and editors' parts, or were they consciously acting as propanda agents for the police, (possibly in return for future news scoops)? Was the media once again enlisted to bolster the already tarnished image of the Queensland Police?

Police surveillence and disruption of rock dances and live music venues has been occurring in Brisbane with increasing regularity over the last couple of years, culminating most recently in the harrassment of 4ZZZ patrons at Cloudland causing the loss of that venue. The events at Caxton St. must be analysed against this background of increased repression of an identifiable group of young people who seek to organize their own entertainment rather than stay in the suburbs and watch TV till their brains rot, or listen to canned music while wearing the latest consumer clothes at "You can't come in here without money" discos.

The harrassment of people because of their dress, lifestyle, or drug preference etc is not new to Queensland but the brutal nature of recent attacks –especially Task Force thuggery are an attempt by police to intimidate and criminalize people who they see as "undesirables". In their adopted role as moral guardians (based on prejudice and ignorance of current social attitudes) they do not hesitate to ' take the law into their own hands' (sic.) in their crusade to make the streets of Brisbane safe for Joh Citizen, his wife, two kids, and their Kingswood motor car.

Units like Task Force need to have regular disturbances to justify their existence, lest they be unemployed like a lot of other people, and are very willing to provoke such situations. When asked to identify themselves, as happened at Caxton St., they respond by assaulting people.

The Queensland Police are able to continue their campaign against people attending Rock 'n'Roll dances knowing that they will be backed by the State Government, if the need arises. Remember Cedar Bay, the batoning of a student on Coronation Dve. , the assault of a meat-worker at Hamilton Wharves.....etc ad nauseum.

This kind of police harrassment of people because of their choice of music must stop We cannot allow ourselves to be criminalized and our culture forced underground by such transgressions of our civil liberties as happened at Caxton St. We demand the disbanding of the Regional Task Force, a unit which serves no purpose other than the repression of dissent in the community.

OLD SOLDIERS NEVER DIE

Anzac Day 1980 was a day a group of ex-servicemen walked down Queen St.; it was also a day when the Red Army, employing high-technological weapons, murdered a number of Afghanistan peasants; it was also a day a group of American commandoes killed themselves, playing war games in an Iranian desert.

The activities which took place in Brisbane on this day, went beyond the "mere mourning of wasted lives" - medals were displayed, children were dressed in khaki and bayonets were fixed. The ex-servicemen marched past the Governor, who gave the salute and told them to be in a "state of readiness for the next one".

Amongst all this insanity of Anzac Day 1980, a group of Anarchists, Christians and Pacifists held a 'Recruitment Office for Peace' (near the Anzac March) in 'King George Square'. We handed out two leaflets - "No More Vietnams" and "Non-Violent Civilian Defence; An Alternative to Collective Security".the people involved in this non-violent, self-managed direct action, met on a number of occasions prior to Anzac Day - where we composed the leaflets, organised anti-war banners and office equipment, and discussed the possibilities of violent reactions from police, Anzacs, political opportunists, and others.

Our acknowledgement of this possibility of violence has contributed to our awareness that because there is an absence of military conflict for us at present, it does not mean we are in a state of 'peace'; but rather we are in a state of 'peacelessness'. A state where the absurd logic of "killing for peace" rules, where children are trained to kill, and where the pursuit of excellence in the art of killing is presented as a secure career for the school-leaver and the unemployed.

The "Peace Recruitment Office" was a risk - but it was a risk taken in a non-violent, self-managed way.

An attitude the group held (and which we consequently found productive) was that "we believe everybody has the potential to change". With this attitude we opened dialogues with people from "The National Alliance", "The Armed Forces", and others who did not share our position. With this attitude we confronted the parading (oppressed) soldiers from the steps of the Square - not by self-righteously chanting at them - but by challenging them with the simple truth "WARS WILL CEASE WHEN PEOPLE REFUSE TO FIGHT".

As we are faced by this seemingly overwhelming insanity, it may be valuable to reflect upon the statement by a man who lost two daughters in the mass suicides at Jonestown.

"Death reigned when there was no one free enough, nor strong enough, nor filled with rage enough, to run and throw his body against a vat of cyanide spilling it on the ground.are there people free enough and strong enough who will throw themselves against the vats of nuclear stockpiles for the sake of the world?Without such people, hundreds of millions of human beings will consume nuclear cyanide, and it will be murder. Our acquiescence in our own death will make it suicide.Are there any volunteers."

FOECAS

Friends of the Earth is forming a film society. Over the last year we have been showing films regularly at the West End Resource Centre, 75b Vulture St., West End.

The range of topics covered by the film nights is wide and can broadly be described as social action. Film nights have been organized on blacks, women's issues, health, entertainment, political action, anti-nuclear movement etc.

We want to diversify further possibly to include feature films of interest.

Membership will cost $10 per annum and will also entitle you to membership of Friends of the Earth(which means a subscription to our journal Chain Reaction). Provision is also being made for non-members to view films for two screenings before they will be requested to join. For further information write to FOE P.O. Box 667, Sth. Brisbane or contact Helen at the Red and Black Bookshop.

Women during the Paris Commune

One of the features of the Paris Commune that amazed bourgeois contemporaries was the entry of women into direct action politics. The correspondent for the Times wrote, "She does not hold her man back, on the contrary she thrusts him into battle bringing soup and linen to him in the trenches.Many women do not want to go home but take up a rifle." Over 1050 women appeared before the Council of War after the Commune was crushed, most of them working women like Anne Collot, a journeywoman, who called the agents who came to arrest her "Rabble, butchers, acting in the name of a government of butchers which lets decent people die of hunger or else shoots them."

In 1870 Napolean III went to war with Prussia hoping to gain prestige for the Empire which was being attacked by both right and left. When news of the defeat of the French and the capture of the Emporor reached Paris 4th September 1870, an angry crowd invaded the National Assembly and marched to the Hotel de Ville where a Republic was declared.

Revolutionaries had hoped for a more radical form of government, but after September 18th Paris was under siege and patriotism acted for a while as a unifying force. However the workers' patriotism was soon seen as a threat by the self-appointed Republican government.The Prime Minister Jules Faure, claimed later that they had seized power "to repel the forces of anarchy and prevent a shameful revolt in Paris." Its duplicity in making peace secretly while talking war led to a demonstration in which a crowd stormed the Hotel de Ville shouting "Traitors". Louise Michel describes the army shooting into the crowd, "I could not take my eyes off the pale, savage figures who were firing upon us mechanically as they would on a pack of wolves." She shot back. "The first time you defend yourself with weapons you live the battle so intensely that you are no longer yourself but more of a projectile."

The siege radicalised Paris, at the same time leaving it in a state of economic collapse. Spontaneously Vigilance Committees were formed in the 'quarters' in response to the needs of national defence There were two in Montmatre, one for men and one for women. They undertook requisitions of churches and homes of the wealthy, demanded mass sorties against the Prussians, and distributed food. Louise Michel described how she felt collecting from churches, "I spent the finest hours of the siege with the Montmatre Vigilance Committee and the Club de la Patrie en Danger. One was a little more fully alive there with the joy of feeling oneself in one's element, in the midst of the intense struggle for liberty".

Communal workshops were formed in every area of the city by women so that they could have work and be fed during the siege. Over fifteen hundred women signed up for a 'Women's Batallion', but the idea was squashed by the army hierarchy.

The republican authorities were forced by patriotic, popular demand to distribute arms and allow the lower classes to join the National Guard, formerly a solidly bourgeois institution. The government, now at Versailles, was determined to bring Paris under control, "business men were going around repeating that financial operations would never be started till all those wretches were finished off". (President Thiers)

On March 18th 1871 the government army moved into Paris to seize the National Guard's cannon. A crowd of women, including Louise Michel, ran up to the heights of Montmatre knowing that at the top there was an army in battle formation. The women stood between the army and the National Guard, challenging the army to fire on them. Instead the soldiers mutineed. The revolution was a spontaneous uprising throughout the city; there was no central direction from any of the National Guard Committees.

The involvement of women in the Commune was particularly strong at the local level. They set up their own Women's Clubs, often occupying churches to hold meetings. At the meetings women spoke as individuals rather than as members of any organised group. They demanded that the wealth of churches be used to feed and clothe the poor.They discussed prostitution and how to wipe it out. Marriage and divorce were also discussed.

Some clubs seemed to have a censorous attitude towards prostitutes demanding that they be arrested and that drunkards be removed from the streets. Other clubs demanded that all men between 19 and 40 be obligated to fight in the National Guard. This gave the Commune the appearance of being dictatorial and was a useless measure anyway as those who supported the Commune were already fighting.

Topics were discussed at the clubs like "How was society to be reformed", to which one woman replied - "For people like us, the social disease that must be cured first is the exploitation by the employers who are made rich by the labour of the workers. Let the workers form co-operative associations, let them organise their labour collectively, and they will live happy".

The Club de la Revolution voted to do away with the magistry and the

Three women await trial as pétroleuses. *During the chaos of the last week of the Commune any working-class woman was likely to be arrested on a charge, almost certainly unfounded, of incendiarism.*

"Marriage, citoyennes, is the greatest error of ancient humanity. To be married is to be a slave. Marriage, therefore, cannot be tolerated any longer in a free city. Therefore I propose to the assembly that it should get the Paris Commune to modify the decree which assures pensions to the legitimate or illegitimate companions of the National Guard killed in the defence of our municipal rights. We, the illegitimate companions, will no longer suffer the legitimate wives to usurp rights they no longer possess and which they ought never to have had at all"

The Commune did in fact grant a pension of 600 francs to the 'companions' of National Guards killed defending Paris. Working class Parisians seldom had their relationships legalised by Church or State and in recognising these relationships the Commune "placed women on a footing of civic equality with men". The radical aspect of this decree was somewhat reduced by the clause that a jury in each local area was to ascertain if the illegitimate wife "was a prostitute or not".

statutes then in force, and to substitute a legal committee with the job of working out a plan which would have some relevance to the new institutions and the peoples' aspirations. This club voted to abolish religious worship and to arrest priests in league with the "monarchist dogs". They demanded the execution of one hostage every 24 hours until Blanqui (revolutionary held by the Versailles government) was released.

Some of the practical activities of the Clubs were duplicated by the "Women's Union for the Defense of Paris and the Care of the Wounded", founded by Elizabeth Dmitroff, a friend of Marx. The union's aims were to defend the cause of the revolution, serve at ambulance stations, field kitchens and the barricades. In each local area there was a committee responsible for recruiting women for these services. It consisted of 11 members. The President was designated by rotation and was assisted by an executive board which was subject to dismissal. Every day a report had to be sent to the Central Committee of the "Union" which was made up of delegates from each local area. A seven member executive committee was entrusted with maintaining laison with Government (Commune) Committees.

The money raised by the union was to be used in supporting impoverished and ill members, paying committee members who didn't have the means to devote themselves full-time to the union and for buying weapons which were to be distributed by lot should the occasion arise to use them.

The union organised to take over shops whose owners had fled Paris so that unemployed women would have work. They put pressure on the Commune to give them work and Leo Frankel, its Commissioner of Labour, agreed that contracts that could be passed directly to women's co-operatives should be passed directly to them. Each local area was to set up a receiving centre for raw materials which were to be allocated to women individually or in groups. Places were to be set aside to store and sell the finished products. A committee of women in each local area would put these plans into effect.

Elizabeth Dmitroff wrote,"In taking work away from the bondage of capitalistic exploitation, the formation of these organisations would eventually allow workers to run their own businesses". It was also hoped that hours of work would be made shorter, the work less repetitive and boring and that the women would be paid"equal pay for equal hours of work".

Certain statutes make it clear that these women's productive associations were to be federated and to be responsible to the local committees of the Women's Union. A central committee was to maintain laison with other bodies and to facilitate exchange of products. These plans were never able to be properly realized because the Commune lasted for such a short time. The women's co-operatives also had to compete with businesses still run on capitalist lines which cut prices and kept wages.

Moreover, while the Commune agreed that women should be given work, the ideal was still that they should do the work at home. Here we see that influence of Proudhon's sexist ideas about the inferiority of women ('an instrument of reproduction and nothing more') had had a lasting influence on French working class organisations.

The relationship of the "Women's Union" to the Clubs was not always good. The union criticised the journalist Andre Leo a union member for belonging to the Montmatre Vigilance Committee. It is hard to say whether, had the Commune lasted, the union would have taken on the prerogatives of a monolithic party.

The union had plans to set up a Federation of Women's Associations. The constitution governing this body were to be drawn up by a Commission aided by the Central Committee of the union. I could find no information about how this Commission was to be chosen but the constitution was to be sent to the local committees and approved by a 'general assembly', presumably of the people in the local committees.

Women were very prominent in drawing up plans for pre-school and girl's technical education. Day nurseries were to be set up near large factories. All jobs at those centres were to be rotated to prevent boredom and no priests or nuns were to be accepted as staff.

A madame Maniere organised a temporary workshop school and submitted to the Commune an

continued on page 5

THE POLITICS OF ALTERNATIVE LIFESTYLES

by Bob James.

Many people turn to what some call alternative lifestyles, and to more 'natural' foods and health techniques, in times of economic turn-down. They believe such 'alternatives' will cost less and allow them to survive when otherwise they might not. Food co-ops are a good example.

I want to argue that there is a great deal more to the search for alternatives than this, but that so far the history of this search is a dismal one, mainly because the searchers have not asked the right questions or taken adequate counsel.

At a deeper level than the economic motivation, 'alternative' lifestyles come about as a result of personal belief systems involving 1) a rejection of the status quo, which is the theory; and 2) attempting to live thre 'alternative', which is the practice.

Thus, as Capitalism has been the dominant socio-economic structure for say 200 years, the 'alternative' has had particular content, eg pacifist, communal, co-operative, democratic. To some extent, therefore, whenever these phenomena manifest, one can see the 'alternative lifestyle movement'. But because the enemy was not fully analyzed or understood, the solution, the alternative, was not fully spelt out, and existed only in fragments.

But the history of the alternative lifestyle movement' should not be seen as the history of only the anti-capitalist forces, since we need to keep in mind the difference between libertarian socialism and authoritarian socialism, and to perceive that the real enemy is authoritarianism, whether produced by capital or its left-wing opponents.

Since major depressions have tended to occur every 30 years or so in capitalism, what is happening now (unemployment, unrest, search for alternatives) has happened before to at least some extent. It is with the 1880's-90's that I will now deal, and with the 'alternatives' movement of that time in Australia.

It needs to be pointed out that, at that time, there were a lot of similarities amongst the various industrializing countries in their social structure, economic condition, and political philosophies. Some similarities were the expansion of public education, use of steam and railway systems, the world-wide migrations of peoples, basically from Europe to the new world. Many of these migrants were members of the last self-taught generation, and thus often had a better understanding of social realities than their children were to receive. There was of course some time-lag in the 'new-world' countries, especially of political and social philosophies, many of which came from Europe in the baggage of the discontented and refugees; eg from the Chartist movement, the 1848 revolutions and the younger opportunists.

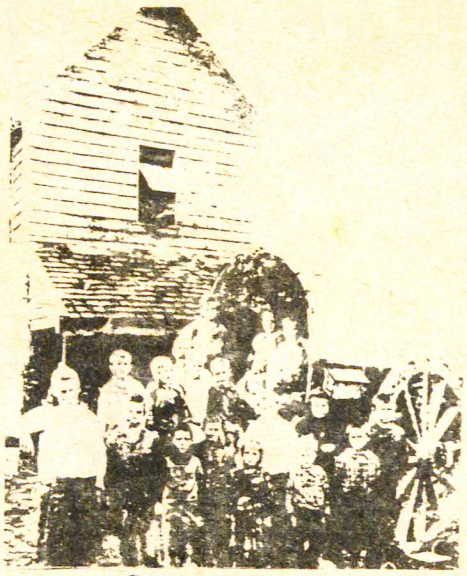
White Australia is itself to some xtent a result of a people's need for re-integration with the land, after the enclosure of commons forced peasants into towns as slum-dwelling wage-slaves of the industrial revolution. In addition to the well-known migrations for gold, etc; there were movements to Australia of Finns, Germans and Italians (inter alia) as part of a world-wide Utopian movement.This also saw Australians leaving this country to go elsewhere, as with the exodus for 'New Australia' in Paraguay, in 1892. These folk, led by William Lane, a key organiser of the first trade-union networks, believed by then that this country had already gone wrong, and that their libertarian communism could not be tolerated here. The developing 'national' unionism had proved inadequate during the strike period from 1890, when capital proved better organised, stronger and more determined. Then, as now, the status quo controlled the bulk of the media, the military, the legislature, and the channels of cultural expression from foot-racing to high opera.

Lane turned, in despair, from the strike defeats. He did not wait to see shearer's leaders freed, nor to see the predictable failure of attempts to win justice via the Parliamentary Labor Party, but struck out across the Pacific, taking hundreds of the most aware and independent people (including the future Dame Mary Gilmour) with him.

Not all who thought as he did about Australian society saw the need to go overseas. Many tried communal and co-operative projects in cities and in the country here. Thus, there were some 85 groups which established themselves in Victoria during 1894. One of the best prepared of these was David Andrade, who left Melbourne in 1894 with family and possessions in a dray to clear land in the Dandenongs by hand and to sleep on the ground until a slab hut was built. Before leaving, he had been secretary of the Melbourne Anarchist Club, which had established a co-operative printing company and a Melbourne Labor Co-operative.

He had been also involved in the Vegerarian Society of Australia, a People's Clothing coy., and had established a free library containing books on hydropathy, theosophy, mesmerism and spiritualism. In 1893 Andrade was secretary of the Unemployed Workers Assoc., which had a platform emphasizing co-operation and self-employment especially on the land. The previous year he had published the 'Melbourne Riots', which set out a detailed scheme for establishing a commune of 5000 people to be called 'Freedom'. The scheme contained the result of discussion with government agriculturalists, who were not then as committed to chemical agriculture as they are now.

New Australia settlers leaving for Paraguay



Cosme's children

Apart from self-motivated groups like the Andrades, the governments of South Australia, Victoria, NSW and Queensland all enacted legislation around the same period to establish village settlements, or in other words to get people back to the land. All these schemes, State or personal, failed. Why?

David Andrade and family were burnt-out in the bushfires of 1895, and whilst Emily, his spirited companion, remained strong, he never recovered from the shock and disappointment and gradually declined in health.

- some of the other reasons can be determined from contemporary records.

- Tucker's scheme, which, in theory, was a co-operative private enterprise scheme, with divisions of labour and profit-sharing along with an individuals right to own land, failed very quickly when the initial enthusiasm had to be translated into the practical reality at Won Wondah East, just south of Horsham. A combination of poor housing(condemned bell-tents from the Salvation Army), faulty management, lack of finance, press criticism, the hard living conditions, and friction over communal sharing of income and of work, proved too big a hurdle.

- River frontage land provided for settlers in South Australia along the Murray was, in many cases, 40 feet above the water, but no help was given with finance for pumping equipment,

- New Australia failed because of too little preparation of the people who were expected to implement the scheme

- New Australia failed because of too little preparation of the people who were expected to implement the scheme. Lane talked a lot about mateship, but psychologically he could not share his power of leadership. Many of the men had worked together, but the women had led isolated lives, by and large, and all of them were unprepared for the South American bush, the Spanish language, and the permanency of real commitment.

Governments had little knowledge of and little interest in what happened to people involved in such schemes: they merely wanted to reduce the number of unemployed loitering in the city streets.

- Organisers, having little knowledge of the psychology of the change process, had a naively-optimistic view of people.

Today the situation remains much the same. Mistakes are still being made and for the same reasons. If these false starts were just learning experiences, it wouldn't matter so much; but they are the material of life-and-death for the participants and for those who come after.

(introduction from a leaflet for the Down to Earth Communiversity)

EDITORIAL

This is the first issue of 'no limits', put together by a collective of Brisbane anarchists. We hope there will be many more. To anarchists the need for such a newsletter is obvious - a democratic revolution can never take place without a much greater exchange of information about every level of social life, from the local to the international. Anarchists have always stressed the importance of ideas in both maintaining the present society, and in building a new non-authoritarian one. The idea is not just to communicate to people who already agree with us. We hope that some of the insidious ideas in these pages will seep into the brain of every person who takes the risk of reading it.

Our main concerns as anarchists are to live our lives as we feel they should be lived, as much as possible, free from the interference of outside authorities, and to change society everywhere away from the present hierarchical divisions between the order-givers and the order-takers.

To do this we must share our ideas and experiences as anarchists, and act together to make those ideas a reality. This newsletter is one small step in that direction. We know that it runs the risk of being too little too late. That is up to you and everyone else, not just the small group of people putting this newsletter out. For this to be the kind of publication we feel that we need, it is essential that we get feed back and contributions from the people who read it. If you like it, if you don't, write and tell us why. If you know of something that happened of interest, or you have something to say that just has to be said send it to us. Above all, don't just sit there, do something.

continued from page 4

Women During The Paris Commune

organisational plan for girl's technical schools that would supplant the convent work rooms. Here the girls were to be paid once they acquired a certain degree of skill. Women took direct action to secularize schools, by turning up at the schools and demanding that the nuns leave. Given the involvement of women teachers in the Commune, it is not surprising that male and female teachers were granted equal pay.

During the "Bloody Week' when the Commune was being crushed by the Republican Army, women resisted on the barricades alongside the men. Even in the circumstances the volunteer nurses were not well regarded by the officers of the National Guard (Although they were by the men.) "You would never believe how many obstacles, how much teasing and hostility there has been." (Louise Michel). Andre Leo attacked these attitudes which only drove women into the ranks of the reactionaries.

After the defeat of the Commune hundreds of women were tried as incendiaries. This was a convenient label to pin on the women supporters of the Commune (the other was "prostitute "). Although fires had been lit as an defensive measure against the invading troops, the picture of women burning houses in the occupied areas of the city seems to be a reactionary myth. Those women who weren't summarily shot were deported to New Caladonia. Louise Michel conducted her own defence."I do not want to defend myself. I belong entirely to the Social Revolution and I accept full responsibility for my actions." On New Caladonia, a group of women including Louise Michel demanded to be punished like the men "since they had been sentenced in the same way."

SUPPORT KAMALLA MILLER

Kamalla Miller is a 26 year old mother, a feminist, pacifist, and anarchist. She is charged in California with the kidnapping of her own daughter, Valeena Mariska(Iska) Miller, and with two related charges.

Kamalla and Arthur Miller asked her parents, the Moores, to take care of Iska and her brother Jason temporarily in 1974. They had been thrown out of work by the recession, and saw no alternative, as one child was sick. A few weeks later, when they had jobs (Arthur makes $9.50/hr as a shipfitter) they asked for their children back. Instead, they were reported to a custody hearing.

Hearings continued for eight months, dealing mostly with the Millers' lifestyle and political beliefs and activities.That Kamalla and Arthur have long been active in labor, peace, anti-nuclear and other struggles was held against them in conservative Orange County, (Arthur was described in one report as a "fanatical communist IWW organiser"), as was the fact that Kamalla is epileptic, though that is under complete control. The judge said he did not have to rule the Millers unfit, just decided which home would be better. Money was his criteria - he said David Rockefeller would be the ideal parent - and the Moores make more money, so they got the children.

Jason died of asphixiation while in the Moores' "care". Kamalla's own childhood included being taken out of school in the eighth grade and being locked in the house for two years. Her father was an alcoholic who would play with a loaded gun while he was drinking - deeply worried about her child's safety and seeing no alternative, Kamalla in 1978 went to California, got Iska, and came back to Arkansas. In July of 1979 she was arrested.

Latest details are available in 'Everything' March 1980.
Any letters/donations should be sent to:
Kamalla Support Network
c/- Arthur J.Miller
3525 Gravier St.
New Orleans L.A. 70119
U.S.A.

GREEK SITUATION

When I left Greece a few years ago there were only a few hundred people calling themselves anarchists. The dictatorship had just fallen and most of the young people, especially students were becoming members of communist groups. The main Communist Party of Greece, KKE, was in fashion in the universities and polytechnics. But as time passed the political parties' youth and student organisations, despite their opposition to each other, got together to oppose the anti-parliamentarian organisations - revolutionary Marxists and Anarchists alike.

815 Law

Last year the government (ultra-conservative, right wing) tried to cut down student freedom with the notorious 815 law. The majority of students opposed this law with stickers, demonstrations and occupations. These actions were opposed by the dominant organisations - KKE, PASOK ('socialist') and by the government, and they co-operated against the mass of students. Result: the communists lost much of their power, at least amongst students. Those who gained were the anarchists.

Philipos Kyriakis

Another main event was that Philipos Kyriakis, who went on hunger strike for more than fifty days, and Sofia Kyrichi for more than forty days. They have more and more support. The anarchist magazine 'Ideadromio' is gaining more and more readers. There are many other anarchist papers, mostly circulated illegally.

Against Anarchism

The government is doing its utmost against Anarchism, with arrests, imprisonment without trial, and "disappearances" (read killings) and has in this respect the full support of the Communist Party (KKE) which acts in full Russian style. It is characteristic that the KNE (Communist youth organisation) fought against the occupation of the university and schools with more vigour than the government itself, on the basis of "everybody not members of KKE or KNE is an enemy".

This showed them in their true colours. Young people began to see the real face of political parties and KKE in particular. Result: greater numbers turning to anarchism. Now, on my last visit to Greece, I found that anarchism and anarcho-syndicalism is based, on the one hand in Universities with thousands of supporters, and with much influence among the people by reason of thousands of anarchists outside the universities. Everywhere in Athens and the major cities of Greece one can see Anarchist slogans on the walls, and find sympathisers. Some books are written by Greek anarchists which are widely circulated.

From all this, and with my knowledge of Greece, my homeland, I venture to say that Greece will be the second country in Europe, after Spain, in which Anarchism will have a real base, and the next ten years will show much anarchist action in Greece.

Eleftheros Anthropos.

Kyritsis

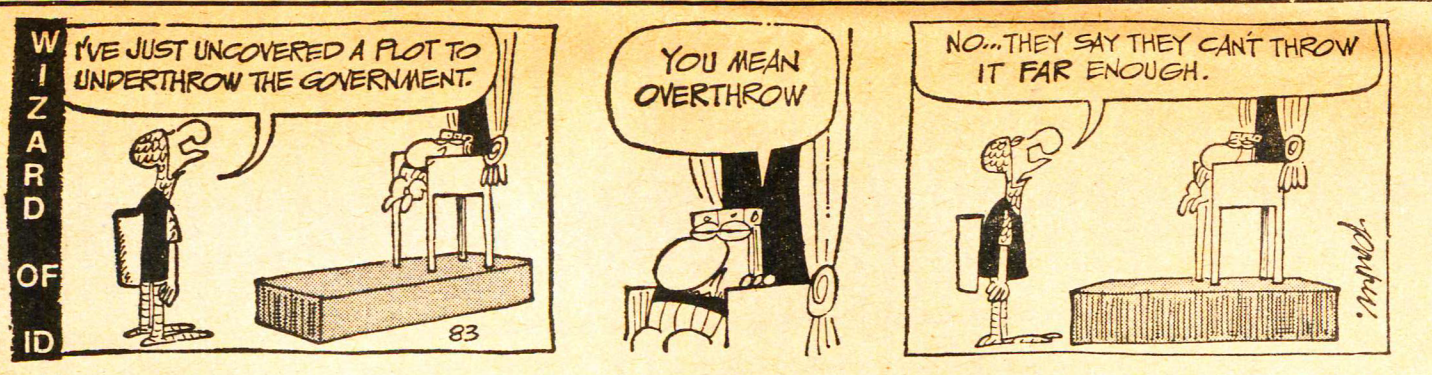
Comrades, we want to inform you that the Kyritsis' appeal against their sentence was rejected on the 10th December 19790. Philippas and Sophie Kyritsis are at present in such an appalling state physically that the tribunal's decision has not been communicated to them either by their lawyers or thier parents. Philippas is at this moment starting the 48th day of his hunger strike to demand a transfer to the same prison as his wife and the right to meet which up till now has been denied them. Due to the hunger strike his physical state is particularly alarming.

As for Sophie, after her protest against the conditions of her detention she is being administered massive daily doses of drugs, such that her physical and psychological state is seriously affected and her guards are threatening to transfer her to a psychiatric hospital. Now that their appeal has been rejected the only other chance they have of freedom is if the government authorities grant them a pardon. For this to happen we consider the following actions necessary: a) a very concentrated campaign within the country on the part of our comrades (this campaign is already under way).

b) an equally active campaign in the other countries comprising: pamphlets, posters, articles, letters, telegrams of protest and above all approaches to diplomatic and consular services (including occupation of premises where possible).

Note: Philippas and Sophie are not the only people not to have been freed. Many other comrades have been put inside recently. By way of information, we would point out to you the cases of Vassiliades (2½ years prison), Mires (5 years) and Tapoulas (3 years).

Athens Anarchosyndicalist Group.


WIZARD OF ID
I'VE JUST UNCOVERED A PLOT TO UNDERTHROW THE GOVERNMENT.
83
YOU MEAN OVERTHROW
NO...THEY SAY THEY CAN'T THROW IT FAR ENOUGH.

available at the Red and Black Bookshop

YES, WE HAVE NO TERRORISTS TODAY.

Munich

Following a tip off to the police that could not be ignored (it was said that there was to be an attack on government buildings, though this was not contemplated) West German political police moved into action against the Wehrsportsgruppe Hoffman (Hoffman Military Sports Group) one of the Nazi groups in West Germany.

Bavarian police carried out house searches (mid-January) and seized an anti-aircraft gun, sub-machine guns and even a tank. The Federal Interior Minister said the group were trying by violence to "turn Germany into a totalitarian State". Emphasising the importance of the Minister's statement, a spokesman for the department later said, "Imagine if these arms had fallen into the hands of the Baader Meinhof gang or any terrorist group!" The Hoffman gang is Nazi (or 'neo-Nazi' as they now say in Germany!) it would clearly have been disastrous if the arms they had been intending, in the words of the Minister, to turn Germany totalitarian by violence (the Minister is striving to do it peacefully), had fallen into the hands of the "real terrorists"!

Probe ordered on 'bomb' man

(C.M.31.12.1979)

THE Federal Government has ordered an urgent investigation into how a man who was jailed in Britain for making bombs was able to slip unnoticed into Australia last week.

Alan Birtley, 28, a British National Front member, flew into Australia after being released on parole, according to a Sydney Sunday newspaper.

The Federal Immigration Minister, Mr MacPhee, said at the week-end Birtley slipped through Melbourne Airport's immigration controls because his passport was stamped with a return authority valid for three years.

The newspaper report said Birtley was sentenced to two years' jail last year by the Newcastle-on-Tyne Crown Court after being convicted of possessing bomb-making equipment.

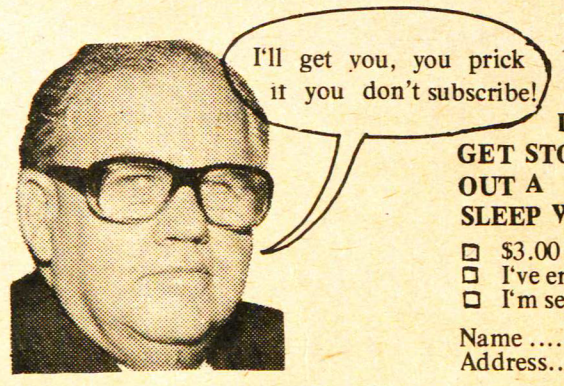
Birtley had lived in Australia for several years and has close associations with Australian white supremacy groups.

He returned to Britain in 1977 after being involved in extreme right-wing politics in Melbourne.

He joined the racist British political party, the National Front, which has been involved in violent demonstrations in support of its policy of having all colored people expelled from Britain.

During his trial on bomb-making charges, friends said Birtley was a "quiet, peaceful man" who had been set up by Communists or Scotland Yard's Special Branch.

The prosecution alleged Birtley planned to place an incendiary device in the headquarters of the left-wing Socialist Workers Party.



DON'T LET YOURSELF GET STOMPED BY BIG RUS, TAKE OUT A SUBSCRIPTION AND SLEEP WELL AT NIGHT.

- ☐ $3.00 for 6 issues.
- ☐ I've enclosed a donation.
- ☐ I'm sending you all my money.

Name .....
Address.....
.....

please make cheques payable to the distributors :Red and Black Bookshop.

Mail to:NO LIMITS
c/- P.O. Box 332,
North Quay,4000.
AUSTRALIA